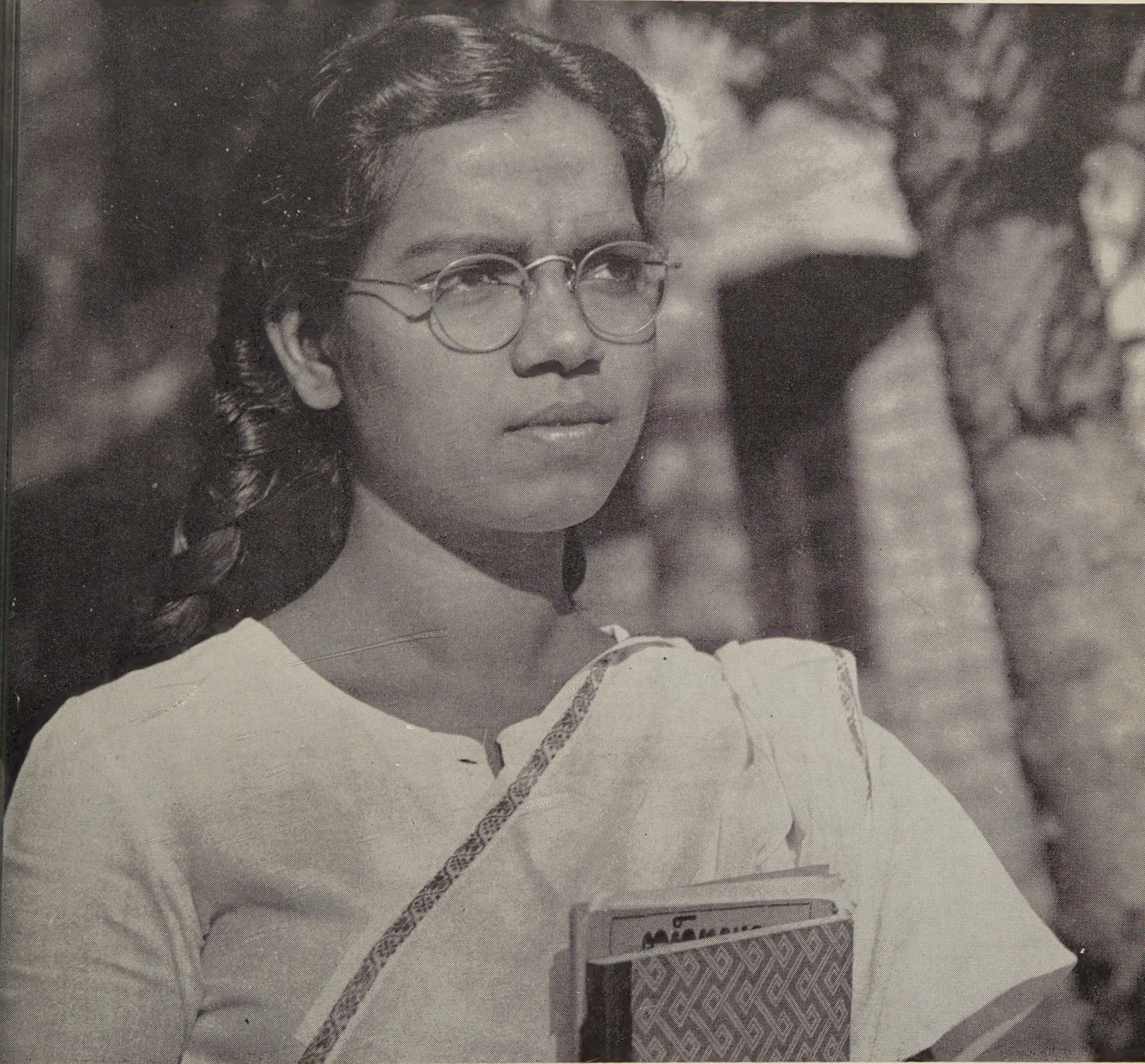


the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)



JULY 29, 1959

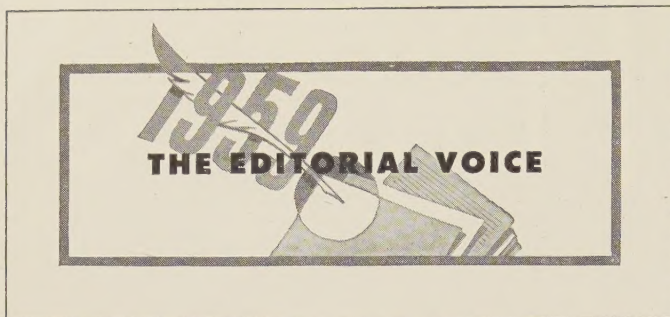


IRA-MONKMEYER

CHRISTIAN MEDICAL STUDENT, INDIA—A CONTRAST TO THOSE WHO WEAR WHITE (PAGE 13)

In this issue

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THE BED OF PROCRUSTES

Legend tells of Procrustes, the Greek bandit, who forced his victims to lie on a certain bed. If they were shorter than the bed they were stretched to bed length; if too long they were lopped off to fit. Old Procrustes *would* have uniformity, regardless.

Our modern passion for uniformity has strapped us all to the bed of Procrustes. Our houses, our cars, our clothes are all trimmed to a pattern arbitrarily fixed by persons who have no more right to decide such a thing than Procrustes had to decide how tall a man should be.

It is in the fields of education and religion that the yen for uniformity has done the greatest harm. The effort to standardize people ignores one important fact, viz., that people are not all alike. The idea of equality among all men is totally unrealistic, and any effort to make them all alike contradicts plain evidence, flies in the face of nature and interferes with human freedom.

Equality of opportunity should be granted to all; after that everyone is on his own. No institution can add to or take from the original human stuff the student brings to class with him. After years of observation I am forced to conclude that some persons simply cannot profit from their educational opportunities. Beyond providing them with a few items of information they might not otherwise acquire a college course does them little good. Their years of enforced study leave them without improved tastes, without perspective and without wisdom. Some persons can gain a good education from life; others cannot manage to become educated by life plus long years in the best institutions of higher learning. Yet our educators continue to apply their Procrustean rules to each new generation, stretching and cutting till they achieve a uniformity Mother Nature obviously never intended should be.

In the field of religion things are no better. Within the holy precincts of the church Procrustes works on, cutting and tugging till everyone looks, thinks and acts like everyone else. To achieve this he must destroy our originality, make us afraid to be different and persuade us that conformity is synonymous with godliness and nonconformity a sin. And this he does with astonishing success.

Experience proves that uniformity almost always degenerates into mediocrity. It is easier to go down to the contented many than to rise above them; it is easier to memorize than to think through; it is easier to

imitate than to initiate. For this reason fundamentalism has over the last half century lost its glow and its wonder and become a dry and tasteless thing from which countless God-hungry persons are turning reluctantly away.

It is unfortunate that current Christianity appears to offer but two choices: dull, colorless orthodoxy or a liberalism which, in its effort to escape suffocation, has jumped overboard and drowned in the maelstrom of unbelief. Actually we are not shut up to any such choices.

God has given us a broad world of truth for our spiritual and intellectual habitation. This universe of truth is to the human soul as limitless as the air to a bird or the sea to a fish. There the Christian mind can luxuriate at perfect liberty. While the ages unfold the believer will need no more than has been already given, for it represents the broad and manifold will of God, the happy home of saints and angels.

This vast sea of truth is expressed in nature, in the Holy Scriptures and in Christ, the Wisdom of God incarnate. Its rational phase can be reduced to a creed which may be learned as one would learn any other truth, and which when so learned constitutes Christian orthodoxy, best and most perfectly embodied in the beliefs of modern evangelical Christianity.

But we must also remember that orthodoxy is not synonymous with Procrustean uniformity. We may bring every thought into accord with divine revelation without sacrificing our intellectual freedom. We can be orthodox without becoming mentally stultified. We can believe every tenet of the Christian creed and still leave our imagination-free to roam at will through the broad worlds of nature and grace. We are free but not "free-thinkers."

The difference between the "freethinker" and the Christian thinker is that the Christian has faith, and faith is an extra organ of knowledge which the other refuses to acknowledge. The Christian begins where the unbeliever ends, or at least where he hopes to end. The Christian has a fixed ramp from which to take off while the man of no faith must rise from a movable base. The Christian's flights of thought are within the proper world where God has placed him; the unbeliever soon flutters out of the world of assured truth into a misty region of shadow where he can be sure of nothing.

Christ is the light of the world, and His presence illuminates not only the spirits but the minds of His people. As star differs from star in glory, so the children of God are different one from another. They are alike in being members of Christ's Body, but as different as bodily members must of necessity be. To impose upon them an artificial uniformity is to do them great harm.

QUOTES FROM THE FATHERS

"The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God whatever it may be."—HENRY DRUMMOND.

Paradoxical? . . .

Envy Not . . .

Covet the Best

By REV. WILLIAM McARTHUR

THE wise man of ancient times said, "Who is able to stand before envy?"

In Paul's first letter to the Corinthians Christianity stands in direct contradiction to the ugly errors so evident and so gloried in by their church. Their display of gifts and talents, their divisions and groupings, their proud boastings and unfounded self-esteem demonstrated the worst sort of spiritual arrogance and perverted heaven's holy gift into a grotesque, unwholesome, horrible thing.

Without the enlightened mind of spiritual revelation we cannot understand this taproot of carnality and its foul fruits. In our Scriptures envy is described as the opposite of the divine nature, an evil member of the works of the flesh (Gal. 5:21).

Its source is both ancient and evil. There in that early angelic age Lucifer, Son of the Morning, in boastful declaration said, "I will ascend above the heights of the clouds; I will be like the most High." He became instead the prince of the demons of darkness, with grasping hands and reckless audacity.

In the Garden of Eden this evil thing brought the enemy wriggling into God's new world to mar and spoil it. Man's covetous eye looked upon the fruit to sin the sin of disobedience and the creature lost his high estate.

Against the holy Son of God this evil thing breathed its hatred. It glared through the eyes of the scribes and Pharisees; it cried for the murder of the Saviour; it drove the mad crowd to the place of crucifixion. Matthew says, "For envy they . . . delivered him" (27:18).

Envy is that cruel feeling which expresses itself in strong desire against the good that others possess or against the contentments and joys which are their delight.

The Scriptures, telling the story of man, give many a dark picture of envy and its brutal blows. What a story of malicious cruelty gathers around Joseph (Gen. 37). He, the loved son of his father, so young, so happy, such a joy to his parents, fell under its spoiling hate. His lovely character and his spiritual revelations stirred the hearts of his brethren against him. A tempest of jealousy rose in a whirlwind of anger, cruel treatment and murderous intentions which were gratified only by the selling of the lad as a slave into Egypt.

Centuries later this carnal disposition vented its hate against the preacher-missionary, blessed of God. At Antioch the city was thrown into a riot (Acts 13:44-50) when the Jews, "filled with envy . . . spake against those things which were spoken by Paul." At Thessalonica the Jews, "moved with envy, took unto them certain lewd fellows of the baser sort, . . . and set all the city on an uproar."

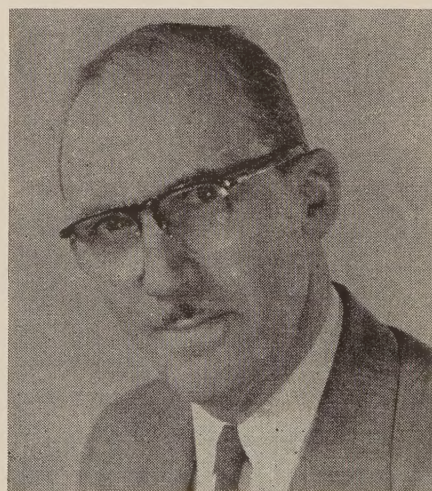
For a pitiful scene of pouting envy turn to Luke 15:28-30. There the elder brother of the prodigal is found heated and angry, critical of his brother and father, a soured, unpoised soul.



Mr. McArthur is pastor of the Arbor Heights Alliance Church in Seattle, Wash. Prior to this ministry he served as a pastor in the Eastern and Central Canadian District (1930-1945) and as president of Canadian Bible College, Regina, Sask.

Envy is unlove, hate, the source of much that is unspiritual, unbecoming and even destroying. It is selfishness, spreading its sorrow wherever it goes. The small boy won't play if someone else is pitcher. The mother won't come to church if others are asked to sing instead of her daughters. The young man with the violin must have the front row and play in the higher octaves. Envy dares not give the other a fair chance. It depreciates what is good in others for a better display of oneself. Self-esteem smears and spoils another's good name with a burning lust for its own advancement. It is that snobbish thing so utterly unchristian yet so often traveling in the garb of saintly piety.

In the church at Corinth all these things had been very evident. There were the vying leaders, competitive and eager for power, willing to promote their own separate groups at the expense of others, willing to destroy the reputation of the great apostle, to slander him by deprecating criticism.



This was not of God nor of the Spirit. The Proverbs call it "rotteness of the bones" (14:30). In the church this sin of envy, of unlove, is the outstanding snare. It is the green-eyed monster which so often dominates preachers and public individuals. By this means the devil has done his best to make the carnal nature shine through the cloak of religion. How prevalent this is in our day, with churches envious of each other—vying and competing, seeking self-aggrandizement. The Saturday church page in any big city paper sets this out in grand parade. Listen in on the conversations of professionals. Sad to say you will often hear censorious remarks concerning other ministers, singers and church officers.

Here is where we need God and spiritual victory more than in any other place. How this must grieve the heart of the Spirit, shock the courts of heaven and cause the fiends of hell to laugh with glee. These things ought not to be. They need not be if the spirit of love and grace is without dissimulation.

Love envieth not, but rather in honor prefers the other. It adorns the other's brow with laurels; it sings another's praises; it makes the most of every little deed done in the name of Jesus. Love is that mag-

nanimous heart that finds it can bless another by thankful appreciation. It is the genuine Christianity sought in many a mission board's questionnaire: "Can he work with others unselfishly?" Can he allow others the place rightfully theirs? Can he cheer when his fellow player makes a touchdown or drives a long drive for a home run? Love is not zealous for itself, for it has died in favor of a greater, more wonderful conquest.

Someone inquires, "Can this jealous, burning thing which fires every heart be transformed into holy, heavenly self-effacement, and victorious, wholesome conquests?" The answer is yes, a thousand times yes.

Thank God there is deliverance through the indwelling Spirit of God. He can take the love of the crucified Saviour and make it ours. There is a place of deliverance, a plane of spiritual living which transcends the defeats of the flesh. With the complete selling out to the control of the Spirit, He has complete mastery.

The same passionate desires become the means of realizing this. If the same intense dispositions flow out to the things of the Spirit, if the

heart is dedicated in its loves and wishes to the full experience of God's "more excellent way," then the result will be thrilling in its deliverances.

Oh, that we would follow the urgings of the apostle in this Corinthian record (1 Ep. 12:31) and be envious for (covet earnestly) the best gifts. When the focus of our desires are on the things of God then life takes on new goals and new transforming accomplishments. The apostle enforces his urgings (14:1) with the command, "Follow after charity and desire [be enviously covetous for] spiritual gifts." To this end we have been redeemed and as His peculiar people we are to be enviously covetous for good works (Tit. 2:14). May the passionate outflow of the new man be that love's best and holy character shall be ours through the Spirit's gracious indwelling. Dare we do less than yield in penitent, eager surrender, that God through Jesus Christ may fulfill all of His good plan of salvation in our life?

Love does not envy; it desires earnestly the best gifts. ♦ ♦ ♦

A Temple of Love

By A. B. SIMPSON

There is a fine old legend that when God created man He reared a temple in Eden which was built of precious stones. Its dome was a blazing diamond. Its walls were jasper. Its windows were rubies, emeralds and sapphires. Its floor was inlaid with every precious gem. But in the disruption which followed the ruin of man, it was shattered and scattered throughout the earth, and now we find the fragments here and there in the varied gems that are brought from the cave and the mine.

Some day, the legend tells us, the temple will be restored again and all these fragments united in one magnificent whole, which will be the eternal dwelling place of the God of light and love.

The legend is spiritually true. The temple of love was once the sanctuary of the holy God and a happy race. But alas! it has been wrecked by selfishness and sin, and the story of humanity is a sad contradiction to all that we might expect from a

God of love and a race of intelligent and perfect beings. Oh, the selfishness, cruelty, ingratitude, oppression, and wrong of which it has been well said,

*"Man's inhumanity to man
Makes countless millions mourn."*

But notwithstanding, even in this sin-cursed world and this wrecked humanity of ours, we still find many a relic of that glorious temple of love which once was the type of human perfection and divine beneficence. Even nature's frowning face is oft illuminated by the smile of sunshine and beauty. The darkest cloud has a silver lining, and the blackest storm ends in the beauteous rainbow. In the lower orders of creation we find instincts of mutual kindness and maternal care. The mother bird will die for her young, and the leader of the herd will fight to the death for his followers. And human nature, even at its worst, is full of reminders of a better past.

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He seems to delay, but His Word is sure . . .

Looking for Christ's Return

By REV. ELWOOD N. NIELSEN

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."
—JAMES 5:7, 8.

WE are inclined to become weary in waiting for the return of our Lord. The fact that Jesus tarries dulls our interest in preaching His imminent return. This no doubt is part of the reason some exponents of error have a measure of success, finding ready ears for their prophetic timetables.

In patience each believer must wait for our blessed Lord's return. We must not be affected by the sensationalist who begins like a speeding fire truck—red lights flashing, siren screaming—only later to become as a hearse, draped in black, discouraged, disappointed and confused. The believer cannot be satisfied in raising a little dust now and then, for he must with patience work and wait for the fruit of the harvest.

The Scripture here teaches a difficult lesson, using for an example that which we easily understand. Another instance is found in First Corinthians 15, where Paul compared the resurrection to the fruit that follows the sowing of seeds. In the Epistle of James we are bidden, "Behold, the husbandman," and to consider his patience.

If we lack patience it is very likely because our time has not been occupied with honest and persevering labor. We are like the farmer trying to exercise patience by the side of a field he has never tilled or sown. We would call such a one a fool, for he has nothing to be patient over. By the same token we would be more than slightly amused at the farmer who one day races through

the field so fast none can see him for dust, but on the next is found fast asleep under the shade tree. Yet we are too often victims of extremes and strangers to perseverance. If we be accused of impatience in the work of the Lord we immediately become indifferent, and if we be accused of indifference we then run in impatience. Rare is the faculty of walking persistently and with determination.

Observe the farmer: May God help us to learn from his example that we must deliberately sow and then patiently wait for the fruit of that great day. Have we knowingly avoided the hard places and, in spite of the bright prospects they held, given our efforts only to the areas where the plow moved easily and unhindered but where there is little to anticipate? The farmer knows something of positive patience. After his labors he waits for the early and latter rain, the blessed influence of heaven.

On August 19, 1859, a Frenchman, Mr. Blondin, crossed Niagara Falls on a tightrope, carrying his agent, Mr. Colcord, on his back. The crossing took forty-two minutes. During the time they were between the two shores the agent had to exercise

complete confidence in Blondin's ability. He was encouraged to do this by having previously watched Blondin cross the rope blindfolded, pushing before him a wheelbarrow. Also he had seen the acrobat move to the center of the span, set up a portable stove and fry an omelet. These demonstrations encouraged patience as well as confidence in Blondin's skill. Colcord knew the folly of doing anything but resting in the one who carried him. The forty-two minutes may have seemed like an eternity to Colcord, but observers on the shore were so interested that they were unaware of the passing of time.

To the believer walking the tightrope of life the time seems long and the way precarious. From the other shore time and circumstance appear as nothing. Patience results from confidence in God who is our strength and hope. The experience and the testimony of God's saints confirm the fact that God's promises are yea and amen. Blondin was susceptible to error. God knows nothing of error. Those who wholly yield to Him and rest in His care are perfectly safe. As we labor let us recognize these things and rest patiently in His plan. Here is the secret of becoming victorious over the fear that would grip us because of our ignorance of the future.

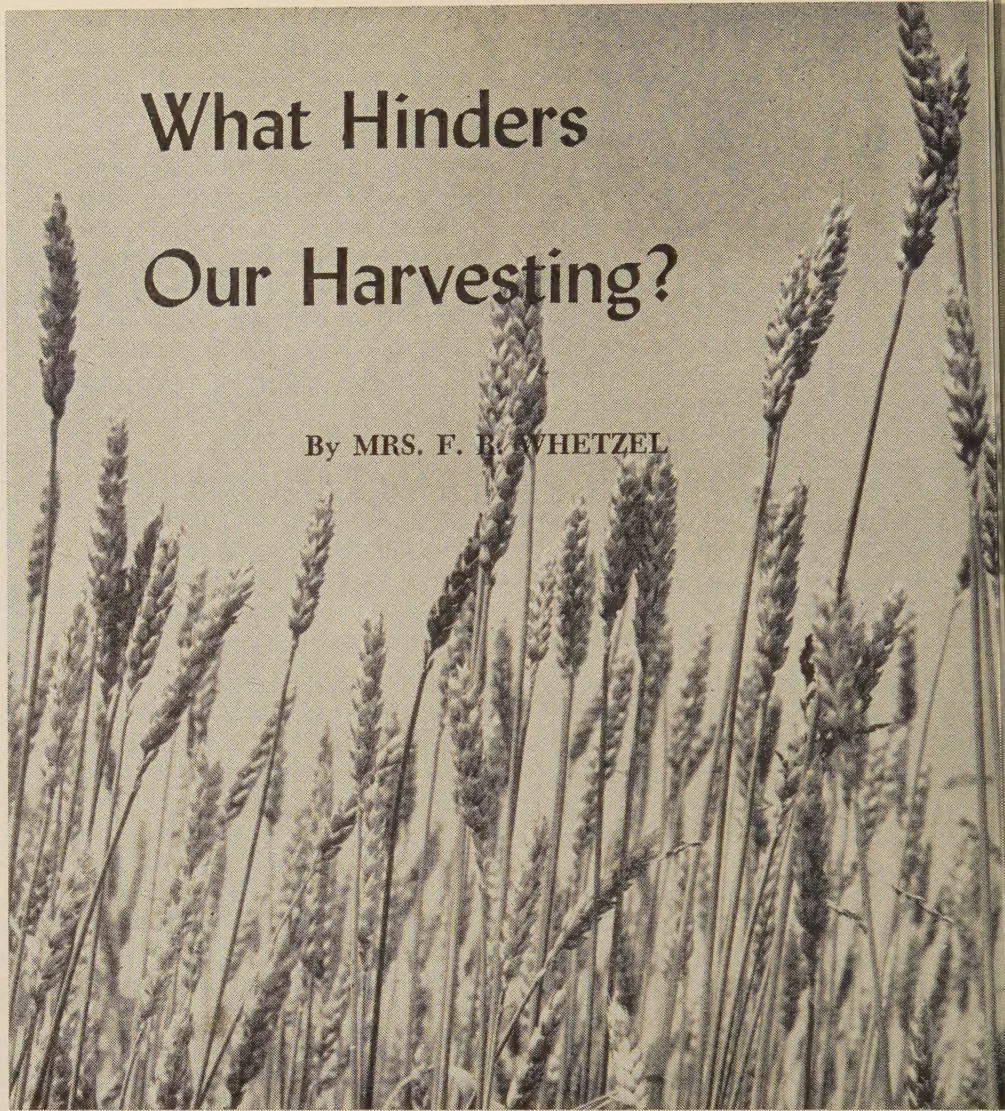
God commends us for our works and also for our patience. As the farmer waits for the profits of the earthly harvest, we should joyfully wait for the profits of the eternal spiritual harvest which shall be realized at Christ's coming. With confidence in His sure return we now diligently plow, sow and cultivate, patiently looking for His coming and the fruit of that day. ♦ ♦ ♦


Rev. Elwood Nielsen is pastor of the First Alliance Church, Milwaukee, Wisc. . . . Many today seem to have forgotten the words of the Lord concerning His return to earth. Let us look expectantly for Him, ever doing His will.

What Hinders Our Harvesting?

By MRS. F. B. WHETZEL

*There is one thing
Christ cannot do alone:
He has fulfilled
the will of God, but He
cannot reap the harvest . . .
Is it unbelief . . .
fear . . . prejudice
that hinders us?*



PHILIP GENDREAU

HAVE you ever wondered why Jesus spoke of the world as a harvest field? From a human standpoint it seems more like an uncultivated jungle. Consider how much of the earth's area is yet unevangelized and how few are converted in comparison to the total population. I believe the key is found in the fourth chapter of John's Gospel.

Jesus came to do the will and work of God in redemption and to complete it fully. Even though Jesus had not yet died, redemption was sure, for the Son of God could not fail. Even at that time those who worshiped God in spirit and in truth could be saved. This definitely leads to His words about the world being a harvest field. The word "harvest" points to completion. If the world was a harvest field when Jesus spoke those words, how much more is it now when God's work has been

done, when redemption for every human soul is an accomplished fact, and the Holy Spirit has been out-poured to make this redemption real to human hearts.

Surely the words of Jesus about the harvest field are all spoken objectively from the viewpoint of God who sees the end from the beginning. The world is a harvest field (1) because Jesus did finish the work of salvation. He paid it all. "Tis done: the great transaction's done." All the labor needed to make it so has been expended. The child of God is saved to the uttermost; His full redemption has been made. Even in the affairs of this world Jesus reigns, and all things are already under His feet.

"Already the reaper is getting pay and gathering in a crop in preparation for eternal Life." Of whom was Jesus talking? Perhaps He had

not sent out the seventy, as it was yet early in His ministry. Perhaps He was referring to John the Baptist, who had won many souls into the Kingdom. There is no doubt that He was speaking about the Samaritan woman who was even then witnessing to the men of her village. She was calling them to come see the Christ, and in so doing she was laying up treasures and reward for herself in heaven.

"That both he that soweth and he that reapeth may rejoice together" (John 4:36). The Sower is the Son of Man. Some day we shall rejoice together with Him. He shall see the travail of His soul and be satisfied, and we shall cast the sheaves and crowns at His feet in endless praise. "I sent you to reap that whereon ye bestowed no labour: other men laboured. . . ." Praise God for that. Salvation did not

depend upon our labor and efforts. Jesus bore the sorrow, the blood, the sweat, the tears. He paid the price for every man. To us is left the joy of harvest, the blessed work.

The world is a harvest field (2) because the Holy Spirit has been sent into the world. The Holy Spirit is the great missionary in this dispensation. True, we are used by Him as instruments, but no word that is not His will be lasting and eternal. There is Someone who must go before us and prepare the way if we are to accomplish anything. The Holy Spirit must use us and speak through us in witnessing. Jesus said, "He will reprove the world of sin, and of righteousness, and of judgment." This Evangelist must work beforehand in the human heart or we are helpless to win souls. So there is a very definite connection between the world as a harvest field and the work of the Holy Spirit in this age.

It is strange to think that there is one thing the Lord cannot do alone. He has completed the work and will of God, but He cannot reap the harvest. What depended on Him was perfectly completed, but what depends on us is still not finished. Perhaps that is why Jesus was so greatly concerned. He mentioned it so many times, so urgently. "The harvest is ripe. . . . Pray ye therefore the Lord of the harvest, that he will send forth labourers."

The Lord of Harvest depends on laborers to help in the harvest. Isn't that usual? The farmer can bring his field to harvest without much outside help, but when the wheat is ripe he uses the combine and plenty of labor. In Dyakland it is the same. The whole village pitches in to help each family harvest, and what a time of excitement it is! The toil is forgotten in the joy of fellowship and the abundant fruit of the field. It is work that is not work, the joy of harvest. So the heavenly Husbandman needs you and me, needs the reapers. "I sent you to reap!"

The Sower and reapers we know, but what of the field? The field is the world (Matt. 13:38), but the world consists of people. Surely the meaning is people. And what about the field? It is "ripe . . . white . . . ready . . . plenteous." I think that it means that people are hungry,

ripe, ready to be plucked by God. But how is it possible that the world is like that? We think of the areas occupied by people who hate the true gospel—Moslems, Catholics, Jews, or people who are just hardened. But these are Jesus' words. He knows men's hearts. Will we believe our own worldly eyes, or Him? How we need faith to witness. Witnessing is a combination of faith and boldness, in that order. Boldness comes through faith.

Perhaps Jesus knew that one of the greatest hindrances to His Church telling the gospel was that they would think people don't want it. How hard it is to witness to your next door neighbor (if you are in America, or even Bandung), or to that Moslem (if you are a mission-

"My food," said Jesus, 'is to do the will of Him who sent me, and to accomplish His work. Are you not saying, "It wants four months yet to the harvest"? But look round, I tell you, and observe these plains, how they are ripe for the harvest. Already the reaper is getting pay and gathering in a crop in preparation for eternal Life, so that sower and reaper may rejoice together. In this you see the real meaning of the saying, "One sows, but another reaps." I have sent you to reap a harvest which is not the result of your own labours. Others have laboured, and you are getting the benefit of their labour' " (John 4:34-38, WEX.).

ary). Why? Because we have the idea they don't want our testimony. We divide up the world and say, "Here are the ripe fields. Here are the ones that are not ripe." But Jesus said the field is the world, and He died for all. If you and I knew that the neighbor or the Moslem was thirsting and hungering for God, would it not give great impetus to our witness?

The response of Moslems to the Bible correspondence course, "Terang Hidup," has been a revelation to me personally and a confirmation of this Scripture passage. These people we have believed to be hardened against the gospel and well nigh impossible to reach for Christ. Now here is proof that there are many hungry hearts among the great Moslem population of Indonesia. How we need a witnessing church! Missionaries can't do the entire job, but the church can. However, we must confess that as a whole the church members have never yet received the urge and passion to witness.

The passage in Revelation 14 about the two harvests both stirs and chills the soul. One like unto the Son of Man sits on the cloud with a golden crown on His head and a sharp sickle in His hand. An angel cries to Him to thrust in the sickle and reap, for the harvest of the earth is ripe. Then another angel with a sickle in his hand comes to gather the vine of the earth whose grapes are fully ripe, and this harvest he casts into the great winepress of the wrath of God.

Yes, the harvest of the earth is ripe—some to eternal life and some to wrath, but all is ripe and ready. Let us be faithful to reap before it is too late. Let us seek and save the hungry ones, the waiting ones of earth. ♦ ♦ ♦

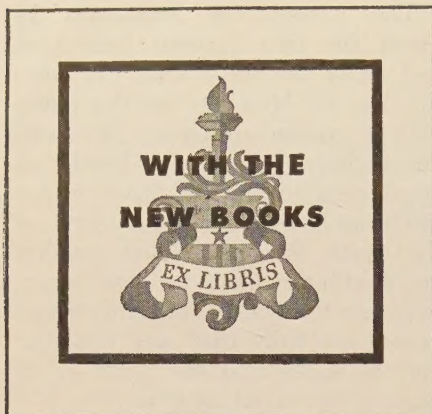
Quotes from Our Contemporaries

G. DOUGLAS YOUNG, in *The Evangelical Beacon*, sounds a pertinent warning about Liberalism's attempt to unite all churches:

"Liberalism, for the most part, is liberal only towards its own kind. It is extremely intolerant of opposition. It either ignores what it caricatures as 'fundamentalism' or actively opposes it. Liberalism alleges to speak for Christianity but defines it in such terms as to exclude the historic variety. It propagates only what it defines as Christianity, which many feel to be a redefinition of Christianity, and not Christianity at all."

W. C. MOORE, in *Herald of His Coming*, sounds a call to the preachers of this age:

"This is no time for harmless little sermons. It is time for flaming messages, inspired by the Holy Ghost, preached fearlessly by men who do not fear the consequences, calling men everywhere to repentance."



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Those Silent Centuries Speak

Archaeology and the Pre-Christian Centuries, by J. A. Thompson. Wm. B. Eerdmans Publishing Co. (1958), Grand Rapids, Mich. 139 pages, \$1.50.

This volume is another in the rather splendid "Pathway Series." Its author, Prof. Thompson, is lecturer in Old Testament Studies, Baptist Theological College, New South Wales, Australia. The volume treats of the centuries between the fall of Jerusalem in 586 B.C. at the hands of the Babylonians under Nebuchadnezzar, until the days of Herod the Great at the opening of the Christian era. The book is useful as a background to the better understanding and appreciation of the New Testament.

Perhaps chapters five and six on "The Coming of the Greeks" and "The Religious Community of Qumran" are the most interesting of all. The (by now) well-known story of the discovery of the "written treasures from the caves of Qumran" is briefly retold. More important still, however, the characteristics and practices of the members of this strange religious group are explained in nontechnical language so that a reader of average intelligence may have a good idea of what these men were like. The alleged relationship between John the Baptist and this sect and Christ and the same community is discussed. Thompson admits that John the Baptist may in early life have been a member of the cult but, if so, definitely broke with them upon maturity. As far as Christ is concerned, the author goes to great pains to show that the type of Messiah anticipated by the "Brotherhood of the Qumran" and the *Christos* (Messiah) as He is presented in the Synoptics are *not at all* the same.

Thompson does not think that the shadowy but intriguing figure of the famed "Teacher of Righteousness" is even a remote prefigurement of Jesus of Nazareth.

The relevance of the Dead Sea Scrolls found in the caves of Qumran is made clear when we realize that before the sensational discovery of these manuscripts a little over a decade ago our earliest Hebrew manuscripts were dated as late as about A.D. 900. We are now in possession of manuscripts which date to at least 100 B.C. and perhaps even earlier. The remarkable thing is that these early manuscripts agree fairly closely with the much later texts upon which our modern translations, including the Authorized Version, are based. Where they disagree, they follow the Septuagint quite closely.—JOHN F. GATES.

Christ and Modern Woman, by Argye M. Briggs. Wm. B. Eerdmans Publishing Co. (1958), Grand Rapids, Mich. 153 pages, \$2.50.

The feminine friends of this (feminine) reviewer are of many kinds. Some are mature and brave; some are weak, fearful, even deeply neurotic; some are in between. Strong or otherwise, they react to their problems as women, because they are feminine in mind and emotion as well as in body. But is womanhood itself as great a source of uncertainty, confusion and misery as this book indicates? We aren't all made alike, and perhaps being feminine is a puzzle to some, and perhaps this book will help them. Generally speaking, and considering the state of the world, statistics on mental health and personal experience, it would seem that women are about as well adjusted to being women as men are to being men. Both need improvement, but for some reason men haven't spent much time reading books on the specific problems of manhood.—HELEN SIGRIST.

Victorious Christian Service, Studies in the Book of Nehemiah, by Alan Redpath. Fleming H. Revell Co. (1958), Westwood, N. J. 190 pages, \$3.00.

There are some who have been Christians for many years who painfully slog through their reading of the Old Testament as though it were barren of spiritual teaching—except perhaps the Psalms, Proverbs and some chapters of Isaiah. Such readers, and those also who have discovered some of the Bible's treasures, will find Dr. Redpath's comments on Nehemiah teach a great deal about Christian service. The style is smooth, the thoughts easy to follow. There is no need to strain or distort the story of Nehemiah's problems to make them fit our day, for God put the story

there for this very purpose, that we may learn how to serve Him despite obstacles and enemies. We learn about need, about preparation for service, about opposition from outside the church and division within, about principles of revival.

This is an excellent text on Christian service. It may also encourage many readers to dig deeper and pray more as they read Israel's history in other Old Testament books.—HELEN SIGRIST.

Fundamentalism and the Word of God, by J. I. Packer. Wm. B. Eerdmans Publishing Co. (1958), Grand Rapids, Mich. 190 pages, \$1.25 (paper).

This volume was published for the Inter-Varsity Christian Fellowship and there have been two printings. The author is senior tutor of Tyndale Hall, Bristol, England.

According to the foreword, the book "is offered as a constructive restatement of evangelical principles in the light of the current 'Fundamentalism controversy.' Its aim is to fix the right approach to the Bible, to the intellectual tasks of faith, and to the present debate."

The main thesis of the author is that the religion of Jesus Christ is a religion of Biblical authority, and "subjection to the authority of Christ involves subjection to the authority of Scripture." The term "Fundamentalism" is used synonymously with historic evangelicalism, but Packer feels it is not a useful title for evangelicals today because of its prejudicial character.

However, in stating a true evangelical position, Biblical authority based upon a "God-given, error-free" concept of Scripture is essential to both Christian belief and living. Faith and reason are compatible unless reason questions the validity of God's authority as set forth in the Scriptures.

This is a timely book and preachers would do well to read it. The author's convictions are dogmatically asserted, and this rightly so in a day when so much emphasis is placed upon subjectivism to the exclusion of the Word of God as the final and complete authority for the church.—GILBERT H. JOHNSON.

Books in Brief

And to the Eskimos, by Gleason H. Ledyard. Moody Press (1958), Chicago, Ill. 254 pages, \$3.75.

A flying missionary of the Eskimo Gospel Crusade, Gleason Ledyard has packed his pages with arctic storms, flying accidents, comments on Eskimo customs, stories of transformed lives, making this book an interesting source of information on a difficult mission field.



DAVID R. ENLOW, Editor

AT HOME

Dictionary of theology to be published: A new *Dictionary of Theology*, scheduled for publication next fall, will mark the twentieth anniversary of Baker Book House, Grand Rapids, Mich. Termed a major contribution in the theological field, the volume will contain approximately 400,000 words and will treat the important Biblical terms of theological import, plus terms used by theologians to give expression to theological ideas. Editor-in-chief is Everett F. Harrison, of Fuller Theological Seminary. Geoffrey W. Bromiley, also of Fuller, is associate editor, and Carl F. H. Henry, of *Christianity Today*, consulting editor.

150,000 march in Sunday school parade: More than 150,000 children, teachers and other adults marched through Brooklyn, N. Y., recently to celebrate the 130th anniversary of the Brooklyn Sunday School Union. Thousands watched as the youngsters, representing some 500 Protestant Sunday schools, participated in the gigantic parade. In nearby Queens nearly 25,000 other youngsters took part in a smaller parade. In both localities public elementary schools were closed.

Merger vetoed: The Wesleyan Methodist Church failed to approve a proposed merger with the Pilgrim Holiness denomination at its general conference in session at Houghton, N. Y., June 23-30. The resolution for merger lacked the necessary two-thirds majority by one vote. Main objections to the merger were differences in church government and the question as to whether the doubled size of the group would necessarily result in church extension.

Thirty-six new Evangelical Free Churches: The conference of the Evangelical Free Church of America, meeting in Denver, Colo., June 22-28, learned that thirty-six churches had been started or affiliated during the past twelve months, one every ten days. The church, celebrating its Diamond Jubilee this year, now has 452 affiliated congregations with a membership of 32,480. They have overseas work in seven areas.

ABROAD

New Christian college to open: A new Christian College of Fine Arts and Sciences, located near Taipei, Formosa, will start classes this fall, according to Dr. James R.

Graham. The establishment of the much-needed Christian school is being made possible through the gifts of individuals and several American foundations.

Correspondence course will train nationals: Spurred by the successful use of correspondence courses for evangelism in Japan, the Conservative Baptist Foreign Mission Society has developed a correspondence school to prepare Japanese Christians for leadership in local churches. The course will include a total of fifteen different courses designed to provide material specifically adapted to the needs of Japanese Christians desiring intensive and systematic Bible study. It will provide the equivalent of one year of Bible school training. A total of 11,000 applications have been received for the course.

PEOPLE

President resigns at Fuller Theological Seminary: The resignation of Dr. Edward John Carnell as president of Fuller Theological Seminary in Pasadena has been accepted "with great regret," announced Dr. Harold J. Ockenga, chairman of the Board of Trustees. In the face of failing health, Dr. Carnell has been granted a sabbatical leave until January, 1960, at which time he will return to the position of professor of apologetics, the post he held prior to being named president in 1954.

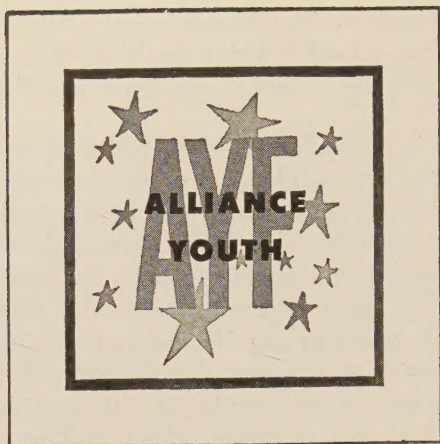
Dr. Oliver G. Wilson, editor of the *Wesleyan Methodist* magazine for eleven years, died suddenly of a heart attack on Sunday, June 28, minutes before he was to be installed as a general superintendent of the Wesleyan Methodist Church, in conference at Houghton, N. Y., June 23-30. Dr. Wilson was sixty-seven years old.

ODDITIES IN THE NEWS

"Hula hoops" provide opportunity for missionaries: At a youth camp in Mussoorie, India, missionary children engrossed in the hoop fad attracted the attention of some members of the Dalai Lama's party housed nearby. In order to see a further demonstration of the fascinating hula hoops, the Tibetans invited the children, with their parents, to tea, giving the missionaries an unprecedented contact with the escape party of the "god-king" of Tibet.

SIGNS OF THE TIMES

Illegitimate births increasing: A total of 201,700 U. S. mothers bore live babies in 1957, according to a report issued recently by the U. S. Department of Health, Education and Welfare. The Department said the 1957 figure established a new record, representing an increase of 8,200 over the previous high set in 1956. The illegitimacy rate climbed for both white and nonwhite mothers. Among white mothers illegitimate births were about one in fifty. Among nonwhite mothers more than one birth out of five was outside wedlock. About 40 per cent of the illegitimate babies were born to teen-age mothers. (Because of the time required to collect and analyze birth statistics from the states, figures for 1958 will not be available until 1960.)



WELDON B. BLACKFORD, Editor

Adults in the Weekly AYF Program

One of the devil's wedges for spiritually demoralizing youth groups in churches can be summed up in the slogan, "They're either too young or too old." Young people decry the presence of older people in their meetings, and those who are of college age and the young adults show their resentment toward being involved by saying "That's kids' stuff—I'm not a teen-ager any more."

Is there a place for adults in the weekly youth program of the church? Can older people be justified in assuming any place in a youth program? These along with other related questions concern adults as well as young people.

There are three basic elements related to the subject, namely, age, circumstances and programing.

Our young people are growing up too fast. The last grade school graduation I attended proved this to me. If I had not known that I was attending a grade school exercise I would have been positively convinced that I was at a senior high school graduation. The graduates looked like their older brothers and sisters.

Just when do you become too old to be associated with the youth program? Some young people feel too old when they graduate from high school; others are convinced they are too old when they leave their teens. Some people consider you are "over the hill" for certain if you pass the twenty-five year marker.

The establishing of age divisions is essentially necessary for main-

taining the prospectus of a youth program in the church. We have accordingly established such divisions for the Alliance Youth Fellowship. These divisions are set to reach all the youth levels of the church, not just one segment of it, such as the teen-age level. Therefore we consider this to begin with the junior level, age nine, going through the young adult level, age thirty-six.

Circumstances also have a great bearing on the place adults hold in the weekly youth meeting of the church. The small church may require a much different type program than that of the medium or large church. They very often have only a few young people and they are at widely separated ages. Such churches generally have one program each week to which everybody is invited. This is good and should be encouraged, for if the adults did not attend there would be a large lack in the attendance and a very sad program. This type of meeting is a phase of the church-wide youth program and has a basic place where there are few young people.

The medium-to-large church generally has enough young people to organize from two to five groups within the youth age levels. This is the Enlarged Youth Program, with a special emphasis upon training in each of the age divisions.

There is also a church-wide setup within the Enlarged AYF, and this is the ultimate in organizing a church youth program. This plan gives a

definite place for adults in an auxiliary program, to be known as the Adult Bible Fellowship. It is conducted at the same hour as the regular youth meeting. This is sponsored by the AYF and comes in the general structure of AYF organization.

Programing is all-important in securing the interest of the young people and adults in the weekly youth meeting. There will be no problem where there is a combination of adults and youth in one gathering week after week if the program is geared to the interest and need of young people. When this is done they will lose their self-consciousness in the presence of adults, and the adults will find real enjoyment in the program.

The Adult Bible Fellowship Hour, associated with the Enlarged AYF program, provides a wonderful opportunity for adult fellowship and also gives a general spiritual and financial impetus to the church's youth program. Our office has prepared suggestions and outlines for this phase of adult participation in the youth program, and they are available to you upon request.

Adults, there is a place for you in the weekly youth meeting. We need your return to the program. We need your support as consecrated devoted workers among our youth, as counselors and advisers in the leadership program.

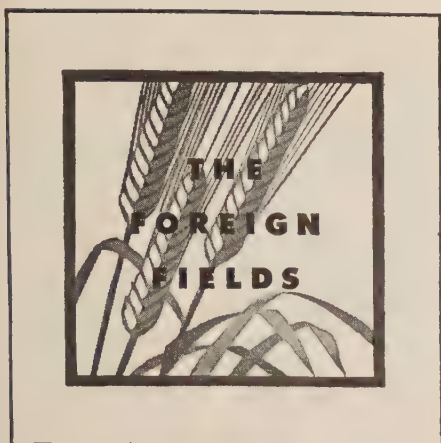
Here is a wise guide for adults to follow in relation to the weekly youth meeting:

1. Fill your place when the opportunity is given you in the program.
2. Keep your place when associated with the youth in their program.
3. Seek your place when no provision is made for your interest and fellowship in the program.

Have you subscribed

to the AYF *Compass*, our national youth paper? \$1.00 a year. Send your subscriptions to the National Youth Office, 260 West 44th St., New York 36, N. Y. The subscription campaign ends September 1.

Do it today!



Winning Children

By TJATRA PUSPITHA, Indonesia

Mr. Puspitha is now in this country studying agricultural methods. He has been enjoying fellowship with American Christians, and especially in Alliance churches as he has had opportunity. He returns to Indonesia in the fall.

Several years ago I was a Hindu Balinese living in Klungkung. While I was in Bogor, West Java, I received a New Testament from my Christian friend. I was very interested in reading it, and after I had read not more than half I decided to change my religion to Christianity.

Although I did this and went to church nearly every week, I didn't know Christ our Lord deeply. On my vacation I went home (Klungkung, Bali). There I met our fine missionaries, Rev. and Mrs. Rodger Lewis, who lead the C. & M. A. church there. While in this church I came to know our Lord Jesus Christ more deeply and to know the importance of preaching the gospel among the people who live in darkness. I attended the Sunday school (children's service), and after the service I asked Mr. Lewis, "Is it possible for anybody to be a Sunday school teacher without a Bible school education?" He answered, "Yes. Mr. Moody was and his Sunday school became a large congregation."

When I went back to Bogor I gathered together several Christian children who couldn't attend the Sunday school because they lived so far from the church. At this first meeting there were only eleven. As time passed the Lord increased their number and now there are more than fifty children.

About one year ago (April, 1958)

the Lord led me to found another Sunday school not too far from the first one. The children of this Sunday school were from a Moslem family, but their mother repented and believed several years ago. Their father is still a fanatical Moslem and opposes the gospel very much. Their mother wants to rear her children as Christians but her husband opposes it and threatens to divorce her. She pays no heed to this and continues teaching the Word of God to her children. But she could not do it to all her children, especially the older ones, for their hearts have been hardened.

She wanted to send her children who have been converted to the nearest Sunday school, but it was too difficult for her to do. So the Lord led me to gather them in a Christian home near their home every Saturday evening. This is a good time, for their father is usually sleeping then. Sometimes he doesn't sleep and then it's difficult for them to attend the Sunday school, but their window is wide enough so they jump out of it to come without his knowing it. Once when he heard the songs he asked one of his daughters, "Why is there always somebody singing in that house every Saturday evening?" His daughter answered, "That family is Christian; they teach their children to glorify God." Other families attend also and there are now more than ten children.

I usually take several children with me and go to a village every

Sunday afternoon to preach the gospel among the Moslems. We use several pictures to explain the way of salvation and we take some tracts and Gospels, especially the Gospel of John.

There are many people who are interested in hearing the gospel, and there are also many, many people who do not yet know of Christ.

A Blind Man Sees

By REV. WILLIAM MOCK, Viet Nam

When Xuong, our gardener, began working for us we were concerned about his spiritual condition and because, though a young man, he was nearly blind. Last year he had had an operation during which one eye was removed. The other eye had only 10-10 vision and the doctor reported that nothing could be done to correct the failing sight. His fate seemed almost certain. He was already in spiritual darkness and now a physical blindness was to be his.

But last Christmas Xuong invited Jesus Christ to come into his heart and life. What a change this made in him! It gave a light to his face that brightened every corner where he worked. Visitors commented on the apparent joy that he possessed.

But the difficulty of vision remained. One day we asked him if he would like us to pray with him for the healing of his eye. He consented, and as we prayed we anointed him with oil according to the promise of God in James 5:14, 15. After a short

Mr. Puspitha (at right) and the Sunday school he organized at Bogor, Java

T. PUSPITHA





Missionaries of Laos: (Standing l. to r.) Messrs. C. E. Gustafson, R. O. Gunther, G. E. Roffe (Chairman), P. A. Voth (guest), M. M. Sawyer. Seated: Mrs. Gustafson, Mrs. Gunther, Miss W. A. Oakes, Mrs. Roffe, Miss E. Kamphausen, Miss S. Holmes, Mrs. Sawyer

time of trusting prayer he told us that God had assured him of his healing. He has since told us of improved vision in this eye.

But God's work was deeper than physical healing, for Xuong also asked us to pray that he would be a stronger and more victorious Christian. We again laid our hands upon his shoulders and prayed that the Holy Spirit would fill his life to overflowing with grace and power. Our hearts were indeed happy as we began to see God working out His perfect will in his life.

Xuong spent the New Year's season in the country with his family. There he led his aged father to the Lord and removed the altars that they used in the worship of ancestors. His father now faithfully witnesses for

Christ and attends the Gospel Church closest to his home in the country.

We thank God for the change in the life of this young man, and also for the spiritual fruit he has borne.

Converts Among Laotians

By MRS. G. E. ROFFE

Buddhist peoples are hard to reach with the gospel, wherever they are found, and the Laotians are no exception. In the past twenty-five years of missionary work in North Laos very few Laotians have accepted the Lord Jesus Christ. Almost all the believers are from among tribespeople who practice animism. When a Laotian comes to the Lord it is an event to mark on the calendar and

to rejoice over with exceeding joy.

Recently a family homesteading in Laos contacted the Gustafsons and us to ask help for the old father. The man was paralyzed from the waist down and they had been told by a friend from their former home that we could help him. We made arrangements to get him into the hospital, but after six weeks of treatment he insisted on leaving in spite of warnings that failure to follow the series of treatments would mean death. He died within a week of leaving the hospital, and we are not at all sure that he had put his faith in Christ, although he indicated that he did believe. However, he asked his children to conduct the funeral after the traditional Buddhist manner.

While the father was in the hospital, we had visited the home to witness, and we learned that the son-in-law had heard the gospel from one of our missionaries in Khon Kaen, East Thailand, but had not yet believed although his heart was tender and open. After listening to Pastor Saly further explain the way of life the family, consisting of daughter and husband and son and wife, decided to take a stand for the Lord. Subsequent events indicate that the son was not sincere, but the son-in-law seems to be really converted and has been instrumental in bringing another man to the Lord. They are living about twelve miles from Vientiane, just across the river from Nongkhai, Thailand, where the Sahlbergs are stationed. The Christian group there held special meet-

Buddhist images, ever-present reminders of the spiritual battle in Laos . . . a Christian church built by believers at Xieng Khouang

G. E. ROFFE

T. J. ANDRIANOFF



ings just after this family prayed, and we urged them to attend those meetings since Nongkhai is much closer to them than Vientiane. The son-in-law invited a neighbor to go with him, and at those meetings the neighbor prayed.

Rejoice with us and pray for these that they may stand true, for they will have to bear petty persecution from neighbors and friends. Pray also that soon we may see many Laotians saved. God is able. Much

literature has been distributed and there is a daily program in the Laotian language from the Far East Broadcasting Company's station at Manila. God had promised that His Word shall not return unto Him void; stand on His promise with us. Recent word from Xieng Khouang tells of the conversion of a Laotian sorcerer and his son. This encourages our faith and we trust that it will yours also, for we are counting on your prayer support.

ing creature and thus by killing commit sin. Her mouth cloth was for the same purpose—that she might not breathe in anything alive, however microscopic. She returned to the altar barefooted, carrying a small pack on her back. Never again would she ride in any vehicle or wear shoes.

After delivering a lengthy sermon, the priest gave the girl a new name. He signaled and the drums began to roll. The new holy woman marched around the altar and bowed to the idol with her head touching the floor, while the audience showered her with rice until the ground was covered. There was a final boom of the drums, a deluge of rice, and everyone shouted, then folded their hands in a conclusive attitude of prayer and worship.

The girl walked away from the pavilion in clean *white garments*, and for the rest of her life she will wear them and keep them spotless. In a flash we remembered the words, "They shall walk with me in white" (Rev. 3:4). What a glorious promise! And it is not just for those dedicated to special service for God. "He that overcometh, the same shall be clothed in white raiment."

We recalled other rites of the ceremony and were reminded of the Lord's promises to us. *Sacrifices* and *food* were offered to the idol; our Scriptures tell us that Jesus "put away sin by the sacrifice of himself" (Heb. 9:26). Instead of our feeding our God, He feeds us spiritually from the "bread of life," and in heaven He will give us "to eat of the tree of life," and of the "hidden manna" (Rev. 2:7, 17). The girl *bathed*; Jesus has "washed us from our sins in his own blood" (Rev. 1:5). Her *head* was shaved; on our head we shall wear the "crown of life" (Rev. 2:10). She was given a *new name*; God says, "I will write upon him my new name" (Rev. 3:12).

There are hundreds of men and women walking in robes of white along the dusty paths and lanes of India. They have renounced the pleasures of the world in this life, but of eternal life in heaven with Christ they know nothing. Will you pray with us for them, the religious leaders of thousands, that they too might "walk with Him in white"?

Clothed in White Garments

An Indian woman dressed in white, yet knowing nothing of Christ's righteousness

By MRS. E. G. JACOB

I WAS busy making buffalo butter when I heard a beating of drums. Thinking a wedding procession was coming, I got my camera and hurried across a thorn field with the children. We were in time to see the beginning of the parade.

Fifty pink, purple, green and yellow flags waved from a long pole carried by the leader of the procession. A band all dressed in olive drab with a dash of red played thunderously on horns and drums. Then came brass-studded ox carts, the trappings and horns of the oxen fitted with silver, and high canopies covered with gold glittering in the sunshine. A young girl was sitting in the first carriage, dressed like a bride in a shimmering silk sari, flashing jewelry. A silver and diamond star was attached to her forehead. Next came the girl's brothers, and in the last cart perched a god of gold. A woman held it in place so it would not fall as the cart moved along the bumpy road.

Over a hundred people followed the parade, which came to a halt before a pavilion made of brightly colored cloth. Inside two priests sat cross-legged on high cushioned benches. Behind them was a backdrop of rich velvet cloth embroidered with silver and gold images portraying a scene from the life of the gods. The altar was tower shaped and wrought of silver, with a tree of lacy filigree branching from its top. Butter, coconuts, rice and flowers were piled at its base

where a light flickered. The god was placed on a platform before the altar and the ceremony started.

But it was not a wedding; there was no bridegroom. The young girl came forward with her parents and sat before the priests, who began to read from the religious books and explain the duties which would be hers. For she was not a bride, but a candidate being ordained into one of the holy orders of the Hindu religion. Her father was tall, gaunt and solemn. He listened intently. The mother's sari covered her from head to toe, hiding her face and emotions. This only daughter henceforth would never call her parents "Father" and "Mother," for it would be considered a sin to do so. She was leaving home forever, never to return except to beg as she went from door to door.

The party bowed many times before the idol, which was kept covered except when being addressed by the worshipers who placed clean white cloths over their mouths so that they would not breathe upon it. Then while the priest instructed the audience on religion the girl was ushered into a private room. There she permanently discarded all of her jewelry. Her head was shaved except for seven hairs at the back; these were pulled out by hand. She bathed, dressed in spotless white robes, and was given a short-handled dust mop with which to sweep her path as she walked lest she step on any liv-

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India-Marathi

Pray that the enemy may not be able to scatter a number of little Christian groups in the villages that have no permanent shepherd. . . . Pray for those who are taking over new appointments, both nationals and missionaries. Some tasks need unusual strength and wisdom.

Guinea, Africa

The new chapel in Kissidougou, the center of the Kissi tribe, is being erected (7/30/58 issue). When the Christians learned that there were not sufficient funds to complete the building they took a special offering during a Sunday service. To the amazement of the missionaries, nearly 42,000 francs (\$200US) were received. The Christians expect that money will come in as needed. Pray that this chapel may be completed soon and become a lighthouse among the Kissi people. . . . The Foula tribe of 1,500,000 people still resists the gospel. The missionaries continue to visit market places, distribute Scriptures and preach the truth. A broadcast in the Foula language goes out twice a week over Station ELWA. Pray that each of these channels of ministry may be fruitful and that this year will witness a break in the ranks of this tribe, which is almost solidly Moslem. Pray that many Foulas will be made willing to trust the Lord for their salvation.

Sudan-Upper Volta

Rev. and Mrs. D. G. Crooks report as follows, giving praise to God: "Because you have been praying (9/24/58 issue), we now have title to the land for the building of the new Black Bobo station and builders to go ahead with the work. . . . Funds have been coming. . . . God has been working in the hearts of Black Bobos, turning them from darkness to light and from the worshiping of idols to the living God. . . . Let us rejoice together and believe God for greater and more wonderful things in the Black Bobo tribe."

Gabon

Praise the Lord for making it possible to rent the only usable house—a small sun-dried-brick house—in Moanda as the site of the new station in the Franceville district (7/17/59 issue). Pray for Mr. and Mrs. T. R. Stombaugh as they enter this new area this month, D.V., that the Lord will give grace and victory every step of the way. Pray for a mighty working of the Spirit among the Gabonese and the Europeans in that area.

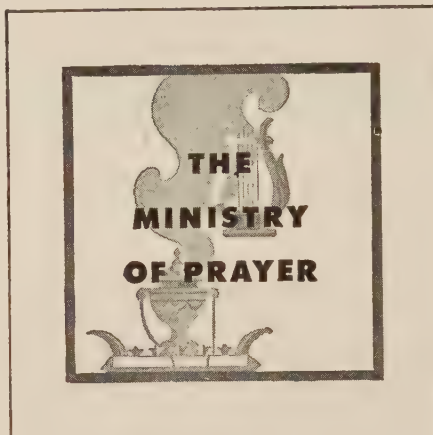
Tribes of Viet Nam

Continue to pray for Pastor Ha Sol, president of the Tribes Church (5/20/59 issue). The doctors give him very little hope for recovery, but God is able. He remains triumphant in spirit. Recently when asked if he would be willing to speak each morning for a brief time to the patients who come for treatment at the Dalat Clinic, where

he is now confined, he brightened with the prospect of this opportunity of ministry from his bed. The people greatly love him, and these morning talks are not only a stimulus to him but a blessing to many.

Cambodia

Praise the Lord for the interest the national church has taken in the need for a hostel in Pnom Penh for the Christian youth studying in the schools and colleges there (4/22/59 issue). Pray that as this need is presented through-



out the churches, the believers will support the project, both prayerfully and financially. The local church already has a piece of ground where this building can be constructed but funds are needed. . . . At Takeo, one of the newest mission stations in Cambodia, God has been working through His servant, Pastor Ang, in the establishment of His church. Recently this pastor and the head elder of the church, together with the translator, who was visiting Takeo, were jailed for two days in persecution for their Christian faith. After being released, they continued to testify for Christ, and the believers throughout that province were strengthened because of this incident. Pray for all the Christians in Cambodia, that they will stand strong in the faith and, even through persecution, lead many of their countrymen to know Christ and the power of His resurrection. . . . Pray for the small staff of fifteen missionaries whose responsibility is 5,000,000 people. When another couple leaves for furlough this month, the whole northern section of the country above the capital city of Pnom Penh will be without a single resident missionary. Pray the Lord of the harvest that He will send forth laborers into this whitened harvest field.

Thailand

Since 1951 the Thailand Mission has tape-recorded gospel programs in the Thai language which in turn have been released over short wave from Manila by FEBC. Recently it became possible, for the first time in history, for the

Mission to buy time on local radio stations in Thailand. They desire to take advantage of this but do not have the necessary funds. The radio ministry reaches not only the 8,000,000 people who are the Alliance's responsibility in Northeast Thailand, but the 15,000,000 throughout the rest of Thailand and the many hundreds of Thai-speaking people in Southeast Asia.

Colombia

Pray for the conventions to be held during July, August and September.

Ecuador

The schools for Indian children closed this month. Praise God for the good number who attended during this year. Pray for these children as they return home, some to very remote places, that they will be witnesses unto the Lord and take the gospel back to their people.

Peru

After a study of the Indian tribes of Peru, the Peru Mission Conference has decided that their first efforts should be made among the Cocama tribe of approximately 10,000 people. Rev. A. M. Sluyter and Rev. Fred Kowalchuk expect to visit this tribe soon. Prayer is asked for the help and guidance of the Lord in all of these plans. . . . Pray for a new work that has opened up north of Trujillo in Puerto Chicama, a town of about 5,000 people. The room being used for meetings cannot hold all who wish to enter so some must stand outside to listen to the preaching. Tracts have been received with interest. There is no other gospel work in this town.

Arab Lands

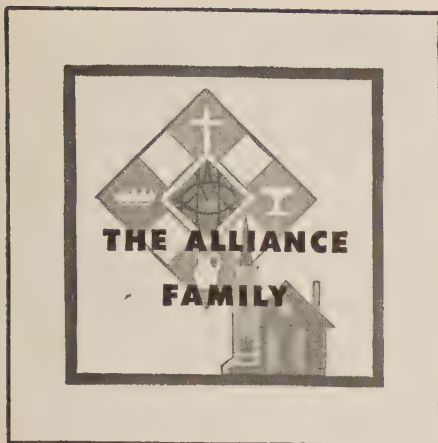
There must be a quickening and reviving of the pastors and evangelists in Jordan, Lebanon and Syria if there is to be any great turning of the people to Christ.

Japan

The centennial program for advance by tent and caravan is under way (4/22/59 issue). The towns are divided into districts. In each district, special tracts are distributed for five successive weeks prior to the tent campaign there. This is a series of tracts, each one complete in itself but each one taking up a new phase of the Christian faith. The caravan will move from place to place, with the young people from the churches to help with this work.

Philippines

Pray that the national and district executive committees will continue to receive anointing from God to enable them to discharge their duties acceptably before the Lord. . . . Pray for the ministry of the Cebuano Sunday school quarterly. Over a thousand copies are sent out each quarter to Alliance workers and also to workers of five other religious groups. Pray, too, for the editor.



Rev. and Mrs. James Woehr and family, Chile

To the Fields

Rev. and Mrs. William D. Carlsen and children, Robert, Marilyn Sue and Judith, left July 5, returning to Thailand for their third term. They will be stationed at Korat to open up a new work in the southern part of that province.

Mr. and Mrs. Donald I. Dirks sailed from New York July 3 for France where they will study for one year before proceeding to Gabon. Mr. Dirks served as associate pastor of The Alliance Tabernacle, Regina, Sask., and pastor of the Alliance Church in Hythe, Alta. Both are members of The Alliance Tabernacle, Regina, Sask., and graduates of Canadian Bible College. Mr. Dirks' home is in Chilliwack, B. C. Mrs. Dirks comes from Glasgow, Mont.

Rev. and Mrs. James Woehr and children, Priscilla, Charles, Timothy and Christine, sailed on July 3, returning to Chile for their second term. Mr. Woehr is to assume chairmanship of field immediately on their arrival.

Rev. and Mrs. John S. Sawin and daughter Dawnelle left New York by plane July 2, returning to Viet Nam for their third term. Their elder children are remaining at home. Duane and Dee Ann are continuing their education and Drew has enlisted in the Marines. The Sawins will be in charge of the American Church in Saigon.

Rev. and Mrs. George W. Tubbs and children, David, Carolyn and Paul, left July 4, returning to Laos for their third term. They are to be stationed at Sayaboury.

Rev. and Mrs. George Little and daughter, Margaret, left July 10 for their second term in Argentina. They will be stationed in Buenos Aires where Mr. Little will direct the Bible Institute.

Rev. and Mrs. Morrison H. Fuller and son, Robert, left July 10 for Ecuador for their fourth term. Alethe is remaining in the homeland to complete her education.

On Furlough

Miss Mary Ellen Gerber and the *Misses Betty and Dorothy Fairley* and *Earlyne Cook* arrived from Gabon July 4. Miss Gerber has completed her third term of missionary service. The Misses

Fairley and Cook have come home to complete their education.

Miss Alice M. Hainlen arrived July 6, having completed her first term in the Alliance Academy in Quito, Ecuador.

Rev. and Mrs. Gerald L. Carner and children, Frances, Gerald, Jr., and David, arrived July 7, having completed their third term in India.

Rev. and Mrs. Daryl W. Cartmel and children, Warren and Bronwyn, arrived July 12 from India. They traveled via Australia where they spent part of their furlough visiting Mr. Cartmel's family. They have completed their second term.

Rev. and Mrs. Elmore F. Eicher and son, Raymond, arrived July 12 from India where they have completed their fourth term.

The New Generation

To *Mr. and Mrs. Charles Bossert*, Sudan-Upper Volta, a daughter, Christiane, on June 26.

To *Mr. and Mrs. Ronald G. Milley*, Bangor, Me., a daughter, Barbara Ann, June 27.

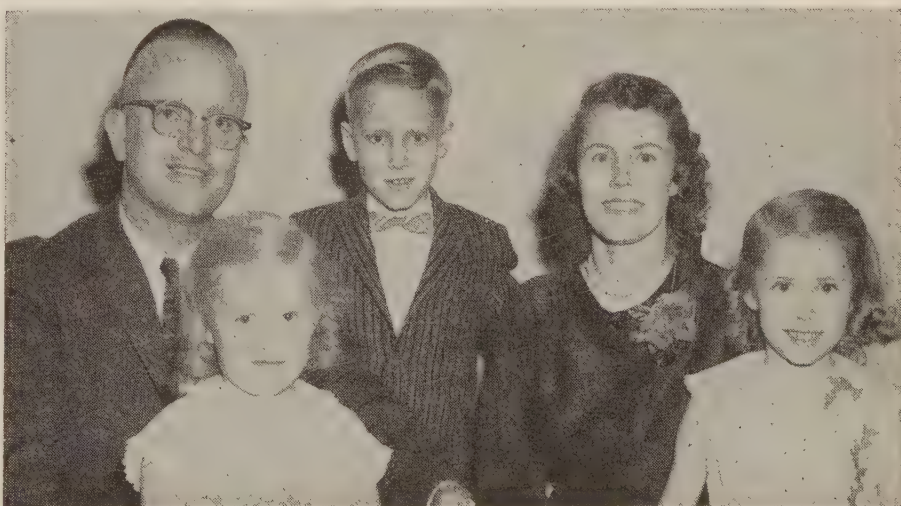
To *Rev. and Mrs. Clifton W. Lesley*, Palmdale, Calif., a daughter, Ruth Ann, on June 18.

To *Rev. and Mrs. Donald E. Hind-*



*Rev. and Mrs. John S. Sawin and family
Viet Nam*

Rev. and Mrs. W. D. Carlsen and family, Thailand





*Rev. and Mrs. M. H. Fuller
and family, Ecuador*



Rev. and Mrs. George W. Tubbs and family, Laos

man, Eltopia, Wash., a daughter, Donna Ruth, on June 12.

Marriages

Mr. K. Neill Foster, assistant pastor at Chilliwack, B.C., and Miss Marilynne Klinck, on July 2, in Kamloops, B. C.

Mr. Alan R. Steiner, Pikeville, Ky., and Miss Virginia Laris, Toccoa Falls, Ga., on June 1.

Locust Valley Broadcast

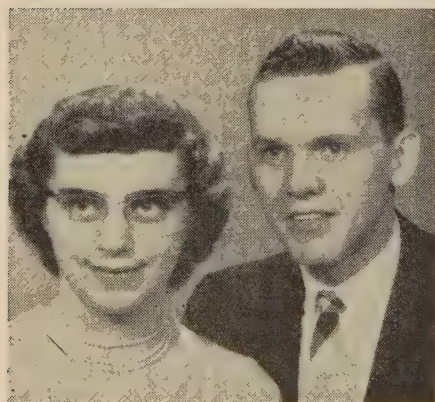
The Locust Valley Chapel of The Christian and Missionary Alliance, Coopersburg, Pa., broadcasts a fifteen-minute program each Friday at 6:30 P.M. on station WSAN, Allentown, Pa., 1470 kc. The pastor of the Chapel, Rev. T. Clark Latshaw, is director of the program. The station enjoys a wide coverage in the Allentown-Bethlehem-Easton and Reading area.

Evangelists in Daytona Beach, Fla.

Evangelist Joe Day, South Bend, Ind., conducted services in the Alliance Church, Daytona Beach, Fla., June 14-28. The evangelist preached with an unusual anointing of the Spirit, and many signified their need for God. Several outstanding conversions occurred, and a new zeal for God is evident in the church among both young and old.

An effective Vacation Bible School children's crusade was directed by Mrs.

*Rev. and Mrs. Donald Dirks
Republic of Gabon, Africa*



Day the second week of the meetings. Rev. Glenn E. Smith is pastor.

A Little Assistance, Please!

The Pacific Northwest District is presently undertaking an extension project in the city of Richland, Wash.

If any reader has friends, relatives or acquaintances in Richland who should be contacted by the pastor of the new church, please send their names and addresses to Rev. R. R. Irwin, 1124 Ellis St., Bellingham, Wash.

Pastoral Transfers

Rev. John Kozzy, Lexington, N. C.
Rev. Earl Freeland, Portsmouth, Va.
Rev. Harold Ronson, Lumberton, N. C.
Rev. Kenneth Lewis, Charlottesville, Va.
Rev. C. E. Hager, Fremont, Ohio.
Rev. K. C. Buchanan, retired.
Rev. Herman J. Bohl, retired.
Rev. Willis Jackson, Interim Pastor, Smoot Memorial Church, Cleveland, Ohio.

Richard E. Ward, Colorado Springs, Colo.

Russell T. Richey, assistant pastor, South Holland, Ill.

Rev. J. Harold Howard, Roseville, Calif.

Rev. J. H. Harder, Rosetown, Sask., Canada.

Edward R. Sandquist, Pittsfield, Me.
Russell H. Rickert, Orangeburg, N. Y. (Extension project).

Rev. Raymond Glass, North Leeds, Me., ordained July 3.

Youth Fellowships Honor Graduates

The Alliance youth of southern California honored their high school and college graduates at a banquet held on June 12. Over 150 young people attended.

Music was a feature of the program, with Ken Wadleigh playing violin solos and vocal selections given by the Sherman Oaks Church Youth Choir, under the direction of Rev. Carl Hatch, and Mary Thomas. Jack Ruth was in charge,

(Continued on page 19)

Rev. and Mrs. George Little and daughter, Argentina



Sunday

ISAIAH 53 (verse 4).

This is the great evangelical vision, the gospel in the Old Testament, the very mirror of the coming Redeemer. And here—prefaced by a great *Amen*, the only “surely” in the chapter—is the promise of healing, the very strongest possible statement of complete redemption from pain and sickness by His life and death, and the very words which the evangelist afterwards quotes, under the inspired guidance of the Holy Ghost (Matt. 8:17), as the explanation of His universal works of healing.—A. B. SIMPSON.

Monday

LUKE 15:1-7 (verse 5).

The shepherd does not say, “I will let him find his own way back.” No! He takes the place of the seeker; he goes into the mountain and hunts until he finds the lost one, and then he lays it on his shoulder and brings it home. Is it the sheep that finds the shepherd? No, it is the shepherd that finds and brings back the sheep. He rejoiced to find it. Undoubtedly the sheep was very glad to get back to the fold, but it was the shepherd who rejoiced and who called his friends and said, “Rejoice with me!”—D. L. MOODY.

Tuesday

JOHN 15:1-14 (verse 7).

One thing we know, and ought to know it better and better, that if we are in perfect union with God, loving Him above every other pleasure, all of His established laws, and then all of His interferences in creation or in grace, will be for our good, our most tender protection, and our highest advancement.—G. D. WATSON.

Wednesday

JAMES 1:1-12 (verse 4).

We sometimes wonder why our Lord doth place us

*Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;*

There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,

*Doing the little things or resting quiet,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight*

*As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence,*

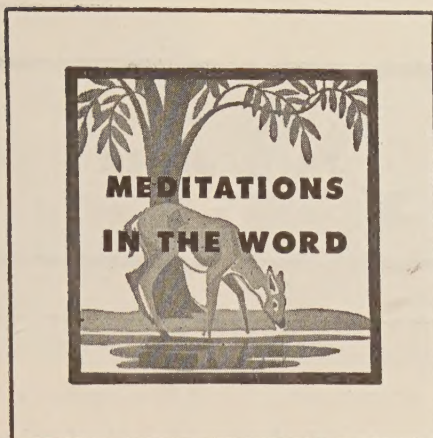
Rather than for a busy ministry.

—SELECTED.

Thursday

2 TIMOTHY 2:1-13 (verse 1).

Every trouble is an opportunity to win the grace of strength. Whatever else trouble is in the world for, it is here for this good purpose: to develop strength. For a trouble is a moral and spiritual task. It is something which is hard to do. And in the spiritual world as in the physical, strength is increased by encounter with the difficult. . . . Every day we are



Edited by EDITH M. BEYERLE

blessed with new opportunities for development of the soul.—GEORGE HODGES.

Friday

JEREMIAH 31:18-25 (verse 21).

“Return the way you left” is God’s word to every backslider as it was to His ancient people Israel. There is no provision in God’s spiritual laws for a believer who has turned from God to take up his way again without retracing his steps. Christian in *Pilgrim’s Progress* was not allowed to proceed on his way to the Holy City after he had lost his scroll (passport to heaven). He was compelled to go back to the place where he and it had parted company.—PAMEIL.

Saturday

PHILIPPIANS 1:12-26 (verse 12).

When Dr. Moon, of Brighton, England, was at the height of all his mental powers and acquisitions he became blind. At first there was a constant rebellion. “What are all my acquisitions, what are all my powers worth now, when I am shut up here and the whole world shut out?” But Dr. Moon began to ask himself if it were possible that he might help the blind to read the Word of God. Then while his own eyes were sightless, he invented the Moon alphabet system.—E. R. STORMS.

Sunday

1 PETER 1:13-25 (verse 16).

The Thessalonian Christians lived their holiness. Their lives were not self-bound, but unselfish, and reached in blessing to the utmost confines of their influence. So the truly sanctified disciple will always be an active, useful and missionary force. Is God enabling us to reproduce the ancient type and to live this sweet and holy life of faith and love, of joy and gladness, of prayer and power, of practical goodness and missionary service?—A. B. SIMPSON.

Monday

2 CHRONICLES 31:11-21 (verse 21).

There is no other way in which one’s life will be so surely, so quickly transfigured as in the faithful, happy, cheerful doing of everyday tasks. We need to remember that this world is not so much a place for doing things as for making character. Right

in the midst of what people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright.—J. R. MILLER.

Tuesday

MATTHEW 13:44-52 (verse 44).

Man’s most difficult choice is not between pearls and mud but between pearls and pearls, things that are good and things that are best. Man often rejects the best, not because he wants something bad but because he is satisfied with something good and is afraid he may lose it if he seeks something better. The man who bought the pearl of great price had to decide whether he would sell other pearls, not mud, to get it.—SELECTED.

Wednesday

DANIEL 3:8-25 (verse 18).

*It is better to walk in the dark with God,
Than to walk in the light alone;
To be safe in the furnace of fire with Him,
Than to sit on a royal throne.*

*It is better to live and love and serve,
In the faith of the risen Lord,
To walk in the way of His blessed will
And to rest on His plighted Word.*

—SELECTED.

Thursday

JOHN 18:1-11 (verse 11).

We are often greatly hindered in the fulfillment of our duties by an unconscious clinging to self, which holds us back from God and leads us to seek our rest in something other than the simple fulfillment of His most holy will. If we honestly sought nothing save His will, we should always be in a state of perfect peace, let what may happen. But very often, even when we ask that God’s will may be done, we still wish it to be done after our fashion.—HYACINTHE BESSON.

Friday

PSALM 92 (verse 2).

“Shew forth . . . thy faithfulness in the nights” (marg.) carries with it a wealth of meaning. In the sunny hours of life, when all is bright and beautiful, it is an easy matter to show forth in praise the faithfulness of God, but it is quite another thing to enjoy spontaneous joyful reaction when shadows fall and the darkness of night rushes in upon the soul. But God dwells in the thick darkness (1 Kings 8:12), in the nighttime of our circumstances. What more can we want?—PAMEIL.

Saturday

PSALM 18:30-39 (verses 30, 32).

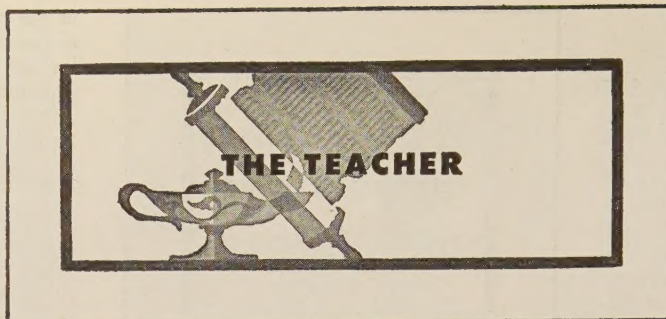
We can be sure that God’s way for our lives is the way of safety, security and salvation. In His will is everything we need for our happiness, usefulness and highest success. Outside His will is not a thing we ought to have. The fact is, outside of His will are danger, disaster and death. God is our constant strength and help, while we are in His will.—THE HERALD.

August 2, 1959

LESSON TEXT—
Job 19:19-25;
42:1-6

GOLDEN TEXT—
Job 42:5

DEVOTIONAL READING—
James 1:2-12



By Harold J. Sutton

August 9, 1959

LESSON TEXT—
Ecclesiastes 5:1, 2, 4-6,
8-12, 18, 19

GOLDEN TEXT—
Proverbs 23:17

DEVOTIONAL READING—
Philippians 3:8-14

The Testing of Faith

The patriarch was immersed in the rayless gloom of what has been called "the dark night of the soul." And he was at a loss as to the reason. It could not be that he was bad (see ch. 1). Was it that he was good?

I. JOB'S VISITATION (Job 19:19-25).

1. *Predicament* (vv. 19-21). (a) Outer, "My inward [intimate] friends abhorred me." When fortune smiled, no; now, yes. (b) Inner, "They whom I loved are turned against me." Job's wife, too, joined the chorus of reproach. (c) Personal, "My bone cleaveth to my skin." Life hung by a very slender thread. Friends, family, health gone and—so it seemed—God going.

2. *Premise* (vv. 23, 24). "O that my words were . . . written" (see 2:10). Vocal rashness had had no place. In the controversy between God and Satan Job was the proving ground. The dross of Job's nature would be purged and believers would have the patriarch as a monument of faith and patience (cf. James 5:11).

3. *Plea* (vv. 21, 22). "Have pity . . . why . . . are (ye) not satisfied?" Beware of adding affliction to those who "suffer according to the will of God" (1 Pet. 4:19). Goodness could be the reason for sufferings.

II. JOB'S VISION (Job 19:25-27).

1. *The Redeemer*, "My redeemer liveth" (v. 25). "Redeemer"—he who frees by avenging. The eye of the spirit saw the One who is ever living. He will right the affairs of men (Job's included), and the patriarch bore a conscious relationship to Him who was to come. Vindication was coming.

2. *The return*, "Shall stand . . . upon the earth" (v. 25). Here is portrayed the undisputed sovereignty of Christ's reign as suggested by the word "stand." Our Lord's first coming was a sowing; this will be a reaping of redemptive harvest when He shall take possession as the rightful monarch.

3. *The resurrection*, "After . . . shall I see God" (v. 26). Immortality would be Job's lot beyond the grave. Resurrection is never applied to man's spirit, always to his body. His body would be radiant with the eternity of youth.

4. *Restoration*, "I shall see (God)" (v. 27). Here is the "beatific vision." God in uncreated glory is the climactic vision of all time. Here is the abiding wonder of eternity.

III. JOB'S VINDICATION (Job 42:1-6).

1. *Acknowledgment*, "I know . . . I understood not" (vv. 2, 3). He had not possessed all the information. The first half of verse 4 marks Job's ignorance; the latter half sanctions God's authority as voiced in 38:3.

2. *Abhorrence* (vv. 5, 6). "Hearing" is intellectual; "seeing" is spiritual. The latter comes with a soul crisis. Verses 7-9 carry a rebuke to Job's friends. Their words were in part right; their spirit was wrong. They were to seek the prayers of Job. All were wrong as long as they argued. Argument has never settled an issue nor won a soul; it has cursed humanity and been the bane of blessing. While we are occupied with controversy everybody loses.

God "turned the captivity of Job" (proverb for restoration) when he prayed for his friends. The "dark night of the soul" was over and Job repented in the dust of self-humiliation.

Life—Vanity or Victory?

"Keep thy foot" in ancient times meant "Watch your step." There are some thirty-one scriptural usages of the word "foot" with moral connotations. The "foot" translates inner dispositions into outer indications of purpose. We would enter God's (not our) house. The manner of entrance indicates reason for coming.

I. OUR PRESENCE (Eccl. 5:1).

"When thou goest to the house of God." Our presence is assumed. Such presence argues a worship that ascribes worth to the deity worshiped. Worship indicates dependence. There is *appreciation* (gratitude) concerning the past and *anticipation* (expectation) for the future. Proper worship in the house of God is collective. Each is one among many. Our need, supply and source are possessed in common. Varied experiences and necessities complete the whole. Some are absent, others are scattered, many are gone. Worship is at stated times and seasons. Presence is to be a matter of conviction, not convenience. Faithful regularity reveals choice, not chance.

II. OUR PURPOSE (Eccl. 5:1).

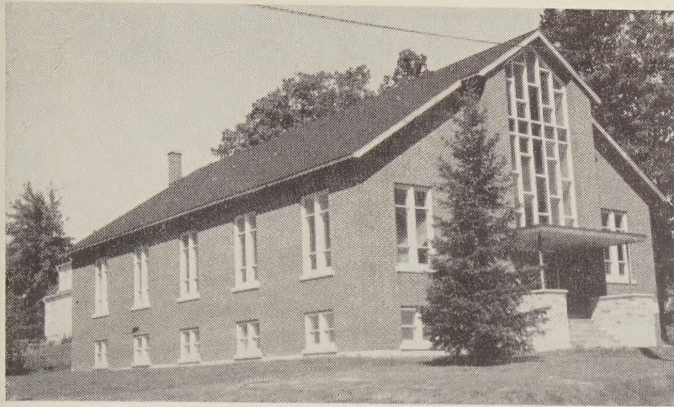
"Be . . . ready to hear." This reveals not only what, but how. Grant the appreciation and the anticipation, there follows of necessity some appropriate obligations. Our business in the house of God has to do with a desire to know the divine requirement plus a disposition to obey it. The Creator knows our feelings and desires. The Lord knows our sins and frailties. The Saviour knows our penitence and faith. God is the sovereign; we are the suppliants. God, in the service, would say something to each of us. Satan will make us miss that something if he can. If we lose the information and inspiration intended ours has been "the sacrifice of fools."

III. OUR PRAYERS (Eccl. 5:2, 3).

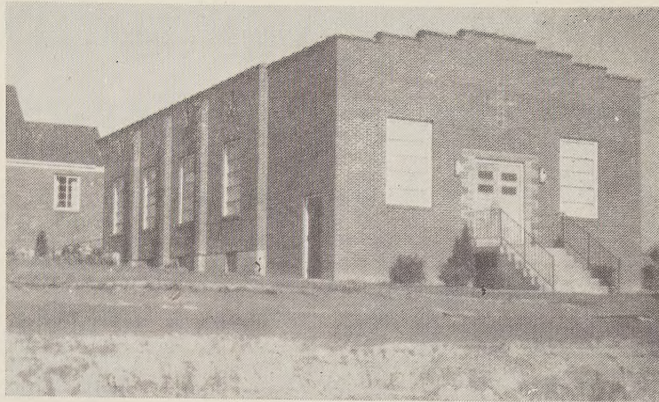
Remember who and where God is; also, who and where we are. Let us speak accordingly. (1) *Thoughtlessness in prayer*. As the tongue outruns the mind there is a rash of multitudinous words. Such verbiage lacks thought and meaning. The rash tongue reveals an agitated heart. Brother Faithful prays without thinking and the bored believers share the exercise. (2) *Vain repetitions*. "Let thy words be few." We are not "heard for (our) much speaking." There is no merit in length of time. Often the shortest prayer reaches heaven soonest. Vertical prayers accomplish most. The same request wearily repeated betokens a want of earnestness or faith, or both. Sometimes a none-too-subtle selfishness seeks to monopolize time and attention under the guise of spirituality. (3) *Irreverence*. God is above; we are below. Humility becomes us. Human brass is not holy boldness. Let us not trample the court of the Lord.

IV. OUR PROMISES (Eccl. 5:4-7).

A vow is a promise to do or give beyond the ordinary call of duty. This is in view of some past, present or expected providence. It is made to God and is voluntary. Payment, prompt and cheerful, is necessary (see Num. 30:2; Deut. 23:21-23). Do not say that the vow was a mistake (v. 6) and sober judgment argues against it. In making vows let the fear of God, not of men, be the rule.



The Alliance Church, Orillia, Ontario, Canada



The Christian and Missionary Alliance Church, Mars, Pa.

ALLIANCE FAMILY

(Continued from page 16)

and Keith Tucker also took part. The speaker was Louis Zamperini.

Rev. and Mrs. Charles Dale and Rev. and Mrs. Donald L. Bubna were in charge of arrangements.

New Churches in Pennsylvania, Ontario

New churches have been erected in Mars, Pa., and in Orillia, Ont.

Services were begun in Mars in 1942, with Rev. John Lisbon as the pastor. Those who followed him included Messrs. James Evans and Latham Fitch, students at Geneva College; the late Rev. S. G. McElwain, who held afternoon services in Mars while pastor at Mercer Street Church in Butler, and Rev. Howard Witherow, while on summer vacation from Nyack Missionary College. Rev. Floyd Meier served from 1950 to 1956. During this time the church basement and the parsonage were built. The present pastor is Rev. O. Gene Bartmas.

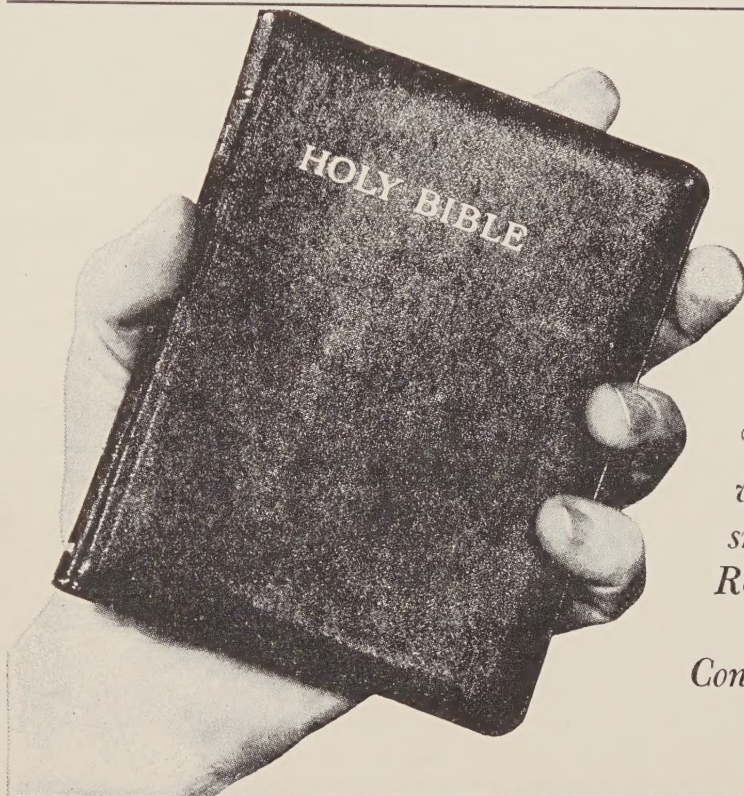
The new auditorium will seat approximately 225 persons. The value of the church is estimated at \$48,000.

The Alliance Church in Orillia, Ont., was begun in 1950 under the leadership of Rev. Gordon Woodward. Following his resignation in 1952 the congregation was without a pastor, and became numerically weak, often to the point of closing.

When Rev. Paul Valentine was called as pastor in July, 1953, the congregation numbered four and the Sunday school six for the first Sunday morning service, but the Lord was pleased to manifest Himself to the few faithful believers and through their prayer and labor miraculous things were accomplished.

Over 600 persons attended the dedication of the completely furnished new building. It is valued at \$90,000, with the total indebtedness of \$19,000 underwritten by pledges payable in four years. The church will seat approximately 400 and will accommodate 500 for Sunday school. The Sunday school attendance now averages 200 per Sunday. The missionary giving has grown from a few hundred dollars a year to a goal of \$5,000 for 1959.

A new brick parsonage has also been purchased by the congregation.



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A Mèo tribesman who can read will gladly share the message with his countrymen



J. W. WHIPPLE

Laos—A Land Enclosed

LAOS has no direct access to the sea. All its imports and exports must pass through or fly over some other country. Burma, China, Cambodia, Thailand, North Viet Nam and South Viet Nam all border on this land-locked country. Two of these neighboring nations are Communist, two are in the neutral camp and two are pro-Western. Political and economic factors condition the thinking of the people, especially in the cities. Materialism dulls their concern for spiritual issues. Foreign aid is credited with defeating Communism in Laos, but it is not an unmixed blessing.

Long before the struggles of the present day, missionaries in Laos found the tribesmen of the rural areas more responsive than the Lao people. The greatest problem lay in getting to them. Laos is larger in area than Viet Nam, twice the size of Pennsylvania, and its 3,000,000 inhabitants are scattered over a rugged mountainous country. Competent observers estimate that 50 per cent of the people are tribal. Bottled up as they are in pockets of the forests and the mountains, they speak a variety of languages. This adds to the difficulty of communicating with them.

During the first twenty years of missionary work converts were few, but in 1950 there began a spiritual awakening. A tribal witch doctor's repenting seemed to prove a turning point. Since then remarkable changes have come in Laos: A church is actively carrying the message of salvation. . . . Eighteen students completed their first year in Bible school this spring. . . . At Easter time more than 100 young people attended a three-day youth conference. . . . Christian literature is in demand in the cities and the bookroom is serving many inquirers. . . . Ten Chinese converts were baptized in Vientiane this spring. A couple who are graduates of our seminary in Hong Kong are serving there.

Closed in by other lands but closed up to God—what a strategic position for a growing church! A trained ministry is its most urgent need. Layworkers minister faithfully, endeavoring to fill the gap. Thirteen workers are responsible for 140 village churches. With the literacy level at 5 per cent, the teaching ministry is slow work and can be accomplished only through the power of your prevailing prayers.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada